Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—*Goethe.* 'WHATEVER DOTH MAKE MANIFEST IS LIGHT.'—*Paul.*

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CONTENTS.

NOTES BY THE WAY.

There are some features in the prosecution and conviction of Mr. F. F. Craddock (as reported in last week's 'LIGHT') which deserve special attention. One of these is, that Spiritualism itself was not on its trial, neither was mediumship, for the magistrates made it clear that, in their view, the law holds that those who claim to have dealings with spirits are thereby guilty of an offence and liable to punishment: yet the Bench, somewhat illogically it seems to us, dismissed the first two charges and convicted Craddock on the third, on the ground that he had falsely pretended to be someone else.

The infliction of a fine, with the alternative of a month's imprisonment, was, in the estimation of some persons present in the court, an unexpectedly light sentence, marking a further step, ably referred to by Mr. Bankes, counsel for the defence, in the direction of a more reasonable interpretation of the Act. It is satisfactory that salutary punishment, not unduly severe, has overtaken an offender who has again and again been charged with falsely pretending to produce materialised spirit forms, and the fear of similar consequences to other deceivers should have the effect of making our Cause cleaner and stronger in the future, while Spiritualists and inquirers alike should be more determined than ever to insist upon such conditions as will render it possible for them to make accurate observations of the phenomena which occur in the presence of mediums.

Perhaps the least satisfactory feature of this case is that it was undertaken at the instigation of a daily newspaper. The anxiety on the part of the sensational Press for self-advertisement takes many forms, and there can be little faith in the professions of disinterested service on behalf of public morals in the initiation of prosecutions of palmists and mediums by public journals which naturally benefit, financially, as a result of the interest aroused by such proceedings.

We are not opposed, root and branch, to foretelling the future, but it has its grave perils. It would often be 'a cruel kindness' to be made wise concerning the unknown. The time may come when mankind may be sufficiently developed to be able to know and to bear the decrees of fate: but, except for a few, that time is not yet. There is a painful lesson in the following narrative taken from Professor Hyslop's work on 'Enigmas of Psychical Research.' It is a story told by Dr. Liébault:—

M. S. de Ch. came to consult me to-day at 4 p.m. (January 8th, 1886) for a slight nervous ailment. M. de Ch. is much pre-occupied by a lawsuit and the incident which I proceed to recount.

On December 26th, 1879, while walking in Paris, he saw 'Mme. Lenormand, Necromancier,' written on a door. Urged by thoughtless curiosity, he entered the house, and was shown into rather a dark room. Mme. Lenormand came to him and placed him at a table. She went out and returned, and then, looking at the palm of one of his hands, said, 'You will lose your father in a year from this day. You will soon be a soldier (he was nineteen years old), but not for long. You will marry young, have two children, and die at twenty-six.' M. de Ch. confided this astounding prophecy to some of his friends, but did not take it seriously. However, as his father died after a short illness on December 27th, 1880, precisely a year from the interview, he became less incredulous. And when he became a soldier, for seven months only, married, had two children, and was approaching his twenty-sixth birthday, he became thoroughly alarmed, and thought he had only a few days to live. This was why he came to consult me, hoping I might enable him to avoid his fate. For, as the first four events had taken place, he thought that the last would. On this and the following days I tried to send M. de Ch. into profound sleep in order to dissipate the impression that he would die on February 4th, his birthday. Mme. Lenormand had not named a date, but he was so agitated that I could not induce even the slightest sleep.

However, as it was absolutely necessary to get rid of his conviction, lest it should fulfil itself by self-suggestion, I changed my tactics and proposed that he should consult one of my somnambulists, an old man of seventy or so, nicknamed 'the prophet,' because he had exactly foretold his own cure of articular rheumatism of four years' standing, and the cure of his daughter, the cure of the latter resulting from his suggestion. M. de Ch. accepted my proposal eagerly. When put into *rapport* with the somnambulist, his first question was, 'When shall I die?' The sleeper, suspecting the state of the case, replied, after a pause, 'You will die . . you will die in forty-one years.' The effect was marvellous; the young man recovered his spirits, and when February 4th passed he thought himself safe.

I had forgotten all this, when, at the beginning of October, I received an invitation to the funeral of my unfortunate patient, who had died on September 30th, 1886, in his twenty-seventh year, as Mme. Lenormand had foretold.

As we have indicated, we can imagine the possession of such knowledge being bearable and useful, but, as in this case, the danger is that it may, at the present stage of our development, do harm. It is quite probable that the haunting dread actually led to the fulfilment of the sinister prediction.

'Unity' reports a discourse by the Rev. W. B. Thorp, in which he confronts the problem of God, and suggests that whereas we have been taking account of no personal beings save man and that Absolute Being about which the logicians tell us we cannot even think, it may be that the object of our communion is between the two,—that is to say, our communion with the spirit-world reaches only to the spirit-life within it, though the preacher, so far as the Christian consciousness is concerned, identifies that with Jesus Christ. He says:—

Are there not records of spiritual communications to men—we will not say now from God, we will say from the unseen world? Certainly there are, very many of them. Among others there is a notable series of them occurring among the Jewish people, extending over several centuries, recorded more

or less imperfectly in the Bible, and purporting to come in the name of a certain Jehovah. Many of them are not very intelligible to us to-day; but so far as we can make them out there seems to be a certain unity in them and at the same time a certain line of development. And then upon the death of a certain unusual person named Jesus of Nazareth there were certain manifestations which seemed to come from him and from the spiritual world. In a profound sense it must be recognised that Christianity has been from the beginning a religion based on a kind of Spiritualism, on the Holy Ghost, the Holy Spirit of Jesus, impressing itself mightily and unmistakably upon the personalities of the disciples and of the apostle Paul.

This, so far as it goes, is enlightening, though we cannot follow the preacher in his conclusion that the only being reached by Christian spirit-communion is Jesus. But this discourse prepares the way for an enlarged conception of spirit-communion that may satisfy many who are unable to grasp the idea and presence of a personal God.

Politics are no business of ours, but spiritual heroisms are; and there are spiritual heroisms that are manifested in politics. For many years we have felt that Michael Davitt was an illustration of this, and, now that he is dead, it is the fashion to say it. He was a man of pure idealism, like George Jacob Holyoake, unselfish, high-minded, high-spirited, utterly unworldly; and, in a high sense, essentially a Spiritualist, as one who lived for and with the creative spiritual forces.

This is how Mr. Stead speaks of him in the current number of the 'Review of Reviews':—

A HERO DEAD.

In the death of Michael Davitt, which occurred on May 30th, the world has lost one of those heroic souls whose passing takes some of the splendour from contemporary life. It may seem absurd to some to speak of splendour in connection with the one-armed ex-convict Michael Davitt, but to those who see things as they are it will seem the right word. 'There was a glory round his rugged brow,' as Byron said of Tasso, more resplendent than the coronet of noble and the crown of monarch. For it was the aureole of a saintly life glowing with the radiance of passionate patriotism. In him the love for his fellow-man dwelt like a consuming fire. With the tenderness of a woman he united the courage of a lion. A more indomitable man never stood in the dock or defied the constituted authorities from his place in Parliament. As the father of the Land League his career recalls Lowell's familiar lines:—

Such earnest natures are the fiery pith,
The compact nucleus round which systems grow;
Mass after mass becomes inspired therewith,
And whirls impregnate with the central glow.

One of the clearest indications of the change that has come over the old world of theology, we find in the Inaugural Address of the President of a Presbyterian College in the United States. The Presbyterian Church was supposed, and rightly supposed, to be the last refuge of Calvinism with its cursed earth, its angry God, its arbitrary decrees and its eternal hell. But it seems that even for Presbyterianism the old creed is too uncivilised. Here is what the new President says:—

At the centre and heart of Presbyterianism stands God. God is its starting point. If others think from man up to God, we think from God down to man. Presbyterianism is essentially an exaltation of God. We deny to no one the right to set forth first of all the freedom of man's will; but we hold fast to the belief that our particular duty and privilege is first to set forth God. Whatever others may expect to accomplish, we expect to move the world by preaching God. They who realise our special mission depend upon us to bless humanity through the magnifying of God.

In the fulfilling of our mission to-day, it is as clear as the sunlight that we cannot appeal to the fear of penalty in the language once used by preachers. No master mind out of the past, whether it be that supreme master mind of Jonathan Edwards or some other, could now sound the alarms of sin in the words the church at Enfield once heard. The words would freeze on his lips,—freeze because his sensitive nature would feel them to be unfitted to accomplish desired results in the minds of those addressed. But what Jonathan Edwards could do now, and what we can do now, is to set forth a sovereign God who is absolutely and perfectly lovable, whom to disobey is sin of the deepest and most destructive nature. Here is our transcendent errand—to preach such a lovable God that men shall be overpowered by a sense of shame and horror in sinning against Him.

This is uncommonly frank, and as refreshing as it is frank—a notable surrender to the glorious Time-Spirit. We have the fullest confidence that this brave utterance is not exceptional, but that it is a genuine sign of the times.

'The Progressive Thinker' says:—

Abbé Moreau, in a Paris despatch to the 'Minneapolis Sunday Journal,' October 28th, predicted the catastrophe which has overwhelmed San Francisco.

Not only this, but he announced that the spring of 1906 would be marked by four principal disturbances, and the occurrences of March and April have fulfilled his prophecy.

Here is Abbé Moreau's specific statement of the disturbances to be expected, and the verification of his forecast:—

(a) The West Coast of the two Americas.

(Earthquake in California, April 18th; tidal wave on coast of Columbia and at Panama, February 16th, 1906.)

(b) The line including the volcanic district and Eastern Asia.

(Earthquake in Formosa, April 14th, 1906.)

(c) The South Sea Islands and Australia.

(Earthquake and tidal wave in the Society Islands, March 4th and 5th, 1906.)

(d) The depression of the Mediterranean.

(Vesuvius in eruption, April 5th, 1906, and succeeding days.)

Abbé Moreau's prediction was published in 'The Sunday Journal,' October 29th, 1905, in a Paris despatch of the 'New York Herald' cable service, exclusively used in the north-west in 'The Sunday Journal.'

In 'The Light of Truth,' two gentlemen sign the following statement:—

To THE EDITOR,—I will give you a prophecy that was made March 1st, 1906.

I, in company with Rev. T. W. Woodrow, of Hobart, Oklahoma, made a visit to a friend who is a Spiritualist, and while in his home had a 'sitting,' and the brother, whose name I shall not mention, gave us the following test, viz.: I will give his exact words as near as I can. 'In the near future San Francisco is going to experience a great commotion. Everything is in a great state of agitation. There will be great destruction of life and property. Seems there will be a great conflagration. The elements look dark and gloomy. The people seem to be terribly agitated and frightened. There is a general mixture of all nationalities in the confusion. The people all look horrified and are leaving, coming east. This physical agitation, for such it seems to be, will come east as far as Colorado. Its continuity will be broken there and the Mississippi Valley is not disturbed, but along the Atlantic seaboard the same great elemental agitation will obtain here.'

We asked our brother if what he saw was a revolution. He said it was not, but seemed to be a violent physical or elemental shaking up.

His statement made a strong impression on my mind, and as soon as the San Francisco catastrophe happened, I was sure he prophesied right so far.

Hobart, Okla. J. F. STIEWIG.

P.S.—The above is about as I remember it.

T. W. WOODROW.

Communications concerning earthquake predictions continue to come in. The following is from the 'Harbinger of Light':—

On May 23rd, 1902, a spirit purporting to be that of Pliny the Elder, who lost his life in saving that of a friend at the great eruption of Vesuvius, A.D. 79, said:—

'Recent events have drawn me hither. Well do I understand the confusion and horror, the agony and misery of such an eruption as that which has just occurred (in the island of Martinique), for, as you know, I died by a similar catastrophe. There are more eruptions to come. I cannot speak positively with respect to your time, but it seems to me that, from twelve to fifteen years hence, the whole of Naples will

be laid in ruins. The eruption will stop suddenly for a while and will then break out in a new crater, lower down, nearer the sea. Changes are going on beneath the surface of the earth, which are diverting the courses of the subterranean currents of gas, and steam, and fire.'

SELF-CONFIRMATORY MANIFESTATIONS.

Professor M. T. Falcomer, of Venice, has recently been contributing to 'Luce e Ombra' a long account of a series of manifestations of the same spirit at various times and places, and to different mediums and circles.

The deceased man was Signor Girolamo Capsoni, the owner of a villa and estate at Monleale, in the province of Alessandria, Italy; he was a Spiritualist, and was known to Professor Falcomer, who, about a month before the death took place, had received a postcard saying that he had been ill with heart disease. During the three or four days before Signor Capsoni's death, Professor Falcomer had noticed numerous slight sounds and raps; and at the hour he died, 11 p.m., October 25th, 1903, Professor Falcomer saw two bright streaks, as of light shining through a crack, on the curtains of the closed windows. This phenomenon was immediately afterwards repeated in a slightly different form, as though to show that it was not any ordinary occurrence.

The dying man had requested his wife to 'make experiments,' by which he doubtless meant that he would try to manifest in some way. A week after the death, his widow applied to a lady medium, a schoolmistress at Portomaurizio, but obtained only a communication from another person of the same surname, Giuseppe Capsoni, saying that the deceased was resting, that his sleep would be very short, and that his first thought on waking would be for his dear wife and children. They were asked to dry their tears, for their loved one was not dead, he was more alive than before, and soon would be with them as an invisible protector. (Continental Spiritualists hold that immediately after passing over, the spirit sleeps for a longer or shorter period, and many spirit communications given in this country confirm their view, at any rate to the extent that a period of *rest* is required, if not of actual sleep.)

Early in December, 1903, some five or six weeks after the death of Signor Capsoni, his widow obtained more writing through a niece, the daughter of a physician and wife of a lawyer; this writing was signed 'Uncle Girolamo and Uncle Luigi.' Whether this Uncle Luigi, and the former communicator, Giuseppe, were recognised by the family is not stated.

About two months later, at the end of January, 1904, an entity claiming to be 'Girolamo Capsoni' manifested his presence spontaneously at a circle in Rome, the principal members of which were the family of Signor Bindi, a manufacturer, and that of Signor Daddi, a lawyer, meeting sometimes at one house and sometimes at the other. At the first sitting this spirit gave correctly his name, the disease from which he died, the month of his death, and the name and situation of his house. The sitters knew nothing of him, and asked him to give a further proof of his identity. He replied, 'If you wish to know about me, and to ascertain the truth of what I have said, apply to Carreras, who was acquainted with me.'

Signor Enrico Carreras, of Rome, is a well-known investigator, and at the invitation of Signor Daddi he attended some of the séances, but not until after this spirit had communicated two or three times. Signor Carreras had had some slight correspondence with the deceased gentleman, and knew that the address given was correct. At a sitting at which Signor Carreras was present, the entity sent a greeting to 'friend Falcomer,' and alluded to the manifestation of luminous phenomena which he had produced in the latter's room just before dying. Thus the communication at Rome was veridical, in that it mentioned a real circumstance of which the sitters were unaware.

In an earlier séance at Rome the same spirit had given his wife's exact name, and by the time Signor Carreras began to attend the circle he had commenced to dictate a poem of twenty-five lines, describing himself as a wandering spirit, desirous of the prayers of those who loved him. One of these lines was not given by means of raps, but was written on a sheet of paper with a fragment of black-lead, which, it was thought, the spirit must have taken out of a basket in the room, for the marks were not those of the pencil which was on the table. A prayer to the Madonna was also dictated, at the request of the sitters.

The following proofs of special perceptions were given by the same spirit. On one occasion, Signor Carreras laid on the table, in the dark, a postcard which he had received from Professor Falcomer, and asked if the spirit could tell, by the fluidic emanations, from whom it came. The answer was correct. At another time the spirit said that his widow was at Alessandria, but that they were to write to her at Monleale; and although none present were aware of this at the time, it was afterwards found that the lady was really staying in that city for the winter, but was intending shortly to return to her country home. The spirit also cautioned her as to her business agent, and the widow acknowledged that her husband had, during his lifetime, been suspicious of this person.

The great point of interest in these manifestations lies in the fact that so many precise details were communicated through a circle to whom the personality manifesting was completely unknown; and these details include references to phenomena which had taken place elsewhere, and were not in any way known to the circle.

THE CONVICTION OF CRADDOCK.

Mr. Ralph V. Bankes, who appeared as counsel for Mr. Craddock at the recent trial at the Edgware Petty Sessions, writes:—

'In Craddock's case the magistrates said something to the effect that "these Spiritualistic séances are against the law." Their decision in dismissing the first two cases shows that they did not act (and in my opinion rightly) upon that view. There seems to be a general impression amongst Spiritualists that to give a séance is illegal, and that such was the law laid down in "Monck v. Hilton." That case does not, however, lay down anything of the kind. In that case evidence was given of kid glove hands with wire on them, faces sketched on linen masks, and other conjuring apparatus being found. The magistrates found as a fact that the appellant was an imposter. Baron Cleasby, in the Court above, said:—

'"We have nothing to do with the correctness of the conclusions of fact arrived at by the magistrates, nor are we called upon to express any opinion upon Spiritualism generally—whether there does exist real power in a medium, or whether its existence is a mere delusion, is a very improper subject for argument and decision in any court of law. *But it does not arise in the present case, because it has been found, as a fact, that the appellant is an imposter.*"

'If the justices had in that case found, as a fact, that there was no imposture, the decision would probably have been the other way. Unless there is some evidence of deceit and fraud there is, in my opinion, no offence.'

'TO HELP MADAME MONTAGUE.'

In response to Mr. Samuel Hopgood Hart's suggestion in 'LIGHT' of the 2nd inst., that a relief fund should be raised to help Madame Montague, and in addition to his offer of books (to the value of £1) to be sold for that fund, we have, up to the present, received the following subscriptions:—

	£	s.	d.
Mrs. S. E. Coates	5	0	0
'Some Eastbourne Friends'	1	14	0
Mr. E. Dawson Rogers	1	1	0
Mr. Morell Theobald	1	1	0
Mrs. Swanston	1	1	0
Mr. and Mrs. Hipkins	1	1	0
Mrs. M. S. Allen	1	1	0
Miss C. Elphinston	1	0	0
Mr. James Hopgood Hart	1	0	0
'E. D.'	1	0	0
Mr. and Mrs. G. B. Richmond ...	0	10	6
'C. L. S.'	0	10	0
Miss F. Hider	0	5	0
Miss Wormall	0	5	0

We shall be pleased to receive further contributions to this fund and to forward them to Madame Montague.—[ED. 'LIGHT.']

MRS. BRITTEN CONTROLS A MEDIUM.

An Address to Spiritualists.

The question is sometimes asked, 'How is it we so seldom receive communications from prominent Spiritualists and mediums after they go to the other side?' A number of answers might be attempted, but, in all probability, such communications are given in private to personal friends without their being made public. For instance, we hear from time to time that Mrs. Emma Hardinge Britten frequently visits many of her old friends, who do not care to publicly proclaim the fact. We are informed that two or three years ago Mrs. Britten manifested her presence through a medium at a private circle in Scotland, which has been holding regular sittings for the last eight years. One of the sitters who heard her some thirty years ago thought he recognised her manner, but the medium, a lady who had never been to a Spiritualist public meeting nor sat in any other circle, did not know Mrs. Britten. However, at a sitting held on Sunday evening, March 25th of the present year, the medium was again controlled by a spirit who claimed to be Mrs. Britten, and who gave a rather lengthy address, which was pretty fully reported for the use of an absent member of the circle. The report was submitted to some well-known Spiritualists, who knew Mrs. Britten, and they felt that her address was meant for a larger circle than that to which it was delivered; it has, therefore, been sent to us for publication in 'Light,' for the benefit of our readers. The date, March 25th, on which the address was given suggests that it was intended to be of the nature of an anniversary discourse—for Mrs. Britten delivered many such to mark the anniversary of the advent of Modern Spiritualism on March 31st, 1848,—and there are allusions, self-revelations, and characteristic expressions which indicate her unabated interest in the movement to which she devoted her life when here.

Mrs. Emma Hardinge Britten's Address.

'It gives me great pleasure to come into contact once more with this medium. I am grateful to have such friends as I see here to-night, and trust that each one will become convinced of the reality of life, conscious of the need of spiritual unfoldment and progress in this life, will realise the outcome of all lives in the world of spirit, and will apply their hearts unto wisdom, diligently seeking to make the best use of their own powers and present opportunities that they may be truly children of the light, walking in the spirit.

'I deeply deplore the upheavals that are going on in the societies of spiritual research, where the weak are shaken in their faith through the cupidity of evil-doers, and the shallowness of many who should be faithful shepherds, who care more for poll-deeds and the cramping entanglements of office than they do for the promulgation of the free and unfettered gospel of eternal life—of the Eternal Spirit of which, even now, you must feel you are a part, and with whom you are, and must learn to be, at one. I likewise most gravely deplore—although I dwell in the realms of life—that so much flippant shallowness exists in so many societies. There is far too much self-glorification and self-righteousness among the advocates of the movement on the earth plane for the cause to have that prosperity and that living acceptance which the spirit world would so dearly love to see, and for which, from time to time, we send urgent messages and counsel that ye may be more united, holding the truth in love, and that ye dwell with one another in the bonds of peace, so that by the very sweetness of your lives ye may attract the attention of the world to the voice, the influence, and the power of the spirit. But until those who are sitting in high places among you reclaim their own souls and mend their ways by living less in self and more in the spiritual atmosphere, no great standard work will be accomplished among you. The unthinking crowds may be drawn in great numbers to hear of wonders or to be startled and perplexed by public exhibitions of clairvoyance and psychometry, but little will be done for the advancement of the few who are sincerely seeking to find the spirit within themselves, and really taste and be partakers of the verities of the spirit. Those who indulge in jealousies, animosities, and the bearing of false witness the one against the other, know nothing of the spirit, and are unfit to be its messengers in an age crying for bread and thirsting for the water of life, restless, miserable and unsatisfied, hardly knowing what they want, and yet instinctively turning to spirit. Alas! such false shepherds cannot raise the cause I have, and ever had, so dearly at heart. That there are earnest workers I know, good men and women everywhere, taught of the Spirit and living in the Spirit, and with these the movement is steadily and persistently making itself felt, while there are a host of others in every way of life who are influenced by the Spirit, and think and write and walk in the Spirit, to whom the name 'Modern Spiritualism' is a byeword and a shame through those who profess to be Spiritualists, yet who are living on animal planes of thought and life, grovelling in greed and egotism, and whose Spiritualism is materialism, sensationalism and the vanity of a little brief authority, by which they are unduly puffed up. It is with deep grief and sorrow that I say this, and with deeper grief still because it is only too true. I have not come to chide, but I earnestly urge all whom my message may reach to set their houses in order, and when there is peace and love and forbearance in their midst, they may happily hear the still small voice of the Spirit and come up higher. Then the hungry will be fed and the thirsty will have drink, and with the natural growth and strength there will be less seeking for wonders outside and more of the true cultivation of the spirit within and the graces of the spirit sought, which make for true manhood, womanhood—righteousness.

'While men are wrapped in self and swollen with importance, or, worse still, filled with anger and animosities, the messengers of love and truth cannot enter and protect and guide as our Heavenly Father intended they should—to use the language with which you are most familiar. Rest assured that messengers from the spirit realms are ever and anon waiting the beck and call of those on earth. Rest assured that the time is near at hand when those whom we, the spirits, have less cause to be proud of, will have to stand forth revealed in falsehood's clothing. There will be a quickening, an awakening and revulsions, but when the upheaval is over, organised Spiritualism will be relieved of the incubus and the cause of Spiritualism be enhanced everywhere. All who have the love of God, of good, in their hearts, must arise and unfurl the banners of light, love, and truth, and let their light so shine that all seeing the purity and nobility of their lives will be attracted thereto, and henceforth seek and labour to walk in the way of the spirit.

'I beseech you, friends—for all here are friends to me—hold communion with the spirit world in true fellowship, as heart to heart and friend with friend; and I with others most attuned to your higher natures will direct you, while searching into all the knowledge that your heart of hearts desires to be unlocked to you in the future. Come not in the spirit of seeking some gift for self; the advancement of some earthly interest. No, not that—it is the rock on which countless lives have been shattered. But give to us of your best; your purest and best thoughts and the heart to tread the way, asking no reward, and we will over-shadow you and inspire you, and sustain you with courage and cheer you when you falter, and we will be partakers of the communion of the saints—of spirit with spirit.

'Did you but realise your innate possibilities, your spiritual endowments, you would not rest another night until, in response to your heartfelt prayers, messages of love and wisdom would reach your spirit from the higher spiritual realms, which would fit you more fully for action on earth, in one or other of the spiritual armies which, under competent leaders, who themselves are led to act and speak more wisely than they know, are now forming to overcome the crass materialism, the self-seeking and the wonder-hunting, which have too long been called, or *mis*-called, Spiritualism, and to proclaim the Kingdom of Heaven, of the Spirit, where moth and rust do not corrupt, and thieves do not break in and steal.'

The control continued in somewhat the same style, and said that since she left the earth she had explored far and wide in spirit-land, and had met people of all nations, tribes and tongues, and found that they all sought, each in his own way, to find the light and to serve God by developing their own spiritual natures and working for and advancing the spiritual welfare of their fellow men; and she thought that it is in this spirit, and in this way, that the true cause of Spiritualism will be best served on earth, for greater than all phenomena is the service and the sacrifice of love. She further said:—

'Emancipating truths serve their great purposes in the propaganda of Spiritualism, but even they lack life-blood if they lack the service and the sacrifice of love. When the spirit in each of you is quickened, then the love of love, love *to* God and *of* good, in the service of humanity, will be felt and obeyed. It is of little advantage that you boast that you are free from the bondage of creed, and yet remain in bondage to passions and the gratification of the senses—to the lust of power and to

other unspiritual things. Rise! Redeem the time and be taught of the Spirit, so that the true liberty which many possess in the realms of light may be yours even now while sojourning with your fellows on earth, to whom you, as a Spiritualist, should be an example of all that is worthy, of all that is consistent, with one who has seen "the burning bush," and heard the "voice," and been in touch with the unseen realities of the inner and the truer life!

'As others have pressed forward in spirit life so have I, and I thank God I have been enlightened. Many of the views which I held on earth I have relinquished. I think that I erred in being too aggressive and iconoclastic; too much inclined to belittle the sincere convictions of religiously inclined persons whose views did not harmonise with my spiritual knowledge and prepossessions. In broader and kindlier, but no less sincere, spirit would I plead the cause of spiritual freedom. I see deeper now and realise how much all are akin, children of the highest, though so diversified in nature, tongue, manner, and religious observances. Yes, I can see that one can be narrow (and more narrow than those whose views are cabined, cribbed, and confined by a creed) while exulting in the supposed freedom of Free-thought, and I see the dawn of brighter things for mankind, coming to them through the facts and revelations of Modern Spiritualism, which I advocated in public and in private, through good and evil report, during a somewhat strenuous life while on earth, and which I advocate now, just as earnestly and as sincerely, but with this difference: I would have men *won* to the truth. I have relinquished much which appeared to me to be essential while on earth, seeing and knowing, as I do now in the land of light, that even my best views and methods of advocacy were not without the leaven of human imperfection, which was so intolerant of the convictions of others when they were not those which I myself approved. I did my best; I spoke what was given me of the spirit, but I was too impatient, too strenuous; I would have pressed all into the kingdom whether ready or not. That was my mistake. It is the mistake that others are making now. I was known on earth as a Spiritualist. I am still a Spiritualist, but I see more truly into the exalted spiritual teaching of the Master, Jesus of Nazareth, than I did on earth. I see as I did not see before. We look upon Him as He is, and I would that more of the underlying principles of His teaching and spirit entered into the advocacy of Spiritualism on earth.

'Oh, could I open up to you the spiritual realms, you would see what I mean, and understand that the Spirit of God works in the hearts of men through love; the love that thinketh no evil; the love that beareth patiently; the love that suffereth long; love that works and does not chide—that works, hopes, prays and lives, and then leaves all the issues in higher hands, and patiently waits. What are the glaring lights of the rostrum to this; or the applause of men in your days of popularity; or their neglect when you are feeble and unable to serve them, compared with this? Nothing! It is not by applause, or the want of it, that love's services are to be measured, but by the results in the spirit and in the land of spirits. Could I unlock and quicken your spiritual vision, you would see what I mean much more fully than my imperfect utterances can convey to you to-night. Give me help from your side of life. Meet me in the spirit; labour and wait, but labour, and when the spiritual temple is a verity on earth, I will return and be able to be seen by my followers, not as a feeble, disappointed and disenchanted woman as I was when I left you, but as one who is quickened in spirit, and hastening to help the cause more earnestly and strenuously than ever. Heretofore, while on earth, I was influenced and made a messenger of the spirit world, and now because of that, with all its deep lessons and experiences, I am able to influence many on earth, who will be able, according to fitness, when filled with the new wine of the spirit, to deliver the messages which they have received and be the means of bringing many out of darkness into light, and to rejoice in the joy which the glad tidings of the gospel of Spiritualism will bring unto them. It is a hallowed mission to be able to help those upon this "Sorrowful Star," whose tears blind them, and whose hearts are sad, that they see not light, till the still small voice of some dear departed one shall minister unto them and speak peace into their souls.

'In the rays of the search-light of eternity, in which all must stand and by which all will be tested, you will find that the day of your death will be the day of your spirit's birth, and the day of your resurrection. When that day comes you will know no death in the sense that many have been taught. The casting aside of an old garment makes no real or radical difference in your manhood and womanhood; your virtues and vices, your wisdom or the want of it are untouched by the casting off of old clothes. Why should the real self be changed by the casting off of the body?

'With the casting aside of the body the spirit becomes brighter, and, to use the language of earth, in time becomes stronger and stronger. The body is the friend of its youth, the companion of its folly, the sharer of its experiences, the habitation of the soul, and when the soul leaves it behind, it is because of increasing life and power to which that body can no longer give expression, and hence the final separation called death. When the soul passes out of the body as the spirit man or woman, it abides in life and knows no death. But the spirit within that soul transcends all soul conditions, even as the soul transcends all earthly conditions. They travel together, soul and spirit, from sphere to sphere, until the soul is shed and becomes a cast-off garment, as the body has been. The spirit ascends still further, and enters into the spheres of purity, the Christ spheres, and those who enter into those states are able to become saviours and guides, and are truly spirits immortal. With them to wish is to have—to think is to create. Words fail to picture what eternal progress means, but that progress, that life, is yours.

'Never for a moment think that you can be lost or that a soul is lost. Do not say to any "You are lost." You have no right to say so. None are lost. Even when you think they are in the wrong, and their religious views do not coincide with yours, do not condemn them, they must walk according to the light that is in them. For them and for you there will come the awakening, when they will walk in the light that lighteth every man. All are God's children, and all are travelling to the Promised Land. And God is the God of the living and not of the dead.

'Some are born into the world cabined, cribbed, and confined through imperfect and diseased organisations, and through no fault of their own. But the physical hindrances are related to physical conditions, and, freed from these at death, there will be help and progress for them in the after-death states, but do not think the causes which produced their unhappy inheritance shall escape just retribution. As others, apparently well equipped in life, have gone backwards and downwards in earth life, so will many, when they have entered the spirit world, sink and sink till they, too, come to their right minds, and turn their faces to the light, as I trust you are now doing while engaged in spiritual research. Judge harshly of none. Again I say unto you, Live you your best life, wait and work. Heal the sick, and let those among you who are able give a helping hand to those who are searching for light. That is the right platform to stand upon, and it is one from which you will get the best results.'

MADAME FLORENCE MONTAGUE.

Madame Montague has left San Francisco, and is now in Montreal, Canada. In the course of a letter just received from her she says:—

'I left the poor dead city with the help of friends, and through the influence of Judge —— and Senator —— (both of whom knew me as a girl), and by the aid of official recommendation, I obtained a half-rate ticket to Montreal by the Southern Pacific route, and so I managed to scrape along, with a little lunch basket and no luggage of any description, till I landed here, so bruised and weak that I had to go to bed for several days. The loving "reception" which awaited me has to be postponed for the present, as I find that I cannot yet stand the excitement of talking of past horrors, as it brings them all back so vividly as to become almost realities. I had intended to hold a meeting here on my arrival and give a description of what I had witnessed and experienced during the terrible catastrophe, anticipating that I should thus be able to buy some clothes with the proceeds; but I really cannot at present give a graphic account of *what I am trying to forget*, and which pursues me in my dreams even, so that I often wake up cold and trembling, having rehearsed flight and fearful occurrings among the "shadows"!'

Now that we have received definite information from Madame Montague as to her address, we have, without delay, forwarded the amount kindly subscribed for her by some of our generous readers, and shall be pleased to remit any further contributions that may reach us.

Medical Electricity.—A gentleman, who gives us his name and address, writes to say that after suffering for some years from congestion of the liver, which gave rise to a painful affection (which he names), he has received great relief and much benefit from the treatment given by Mr. Macdonald Moore, of 1, Aldine-street, Shepherd's Bush, and that he can now take exercise like a person in ordinary health. We have had other favourable expressions with regard to Mr. Moore's treatment, in which natural personal magnetism is combined with, and reinforced by, the electric current.

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FRAUDULENT MEDIUMS.

Two Papers in the current number of 'The Annals of Psychical Science' deserve serious and fair-minded attention, although to the uninformed onlooker they may appear to be only special pleadings on behalf of rogues. A fruitful sentence in Madame Finch's Paper in the previous number of the 'Annals,' already noticed by us, gives the cue to the other two papers now before us:—'The patient study of this frequent accompaniment of mediumship (fraud) would quickly bring about the solution of much that is mysterious and incomprehensible and, at first sight, repellent in the study of Metapsychism; *perhaps it would even lead to the discovery of the key to all the manifestations of the séance room.*' In other words, fraud may not always be outside of genuine mediumship, but may be a vital part of the whole subject. It may be an unpleasant conclusion to come to, but we are not in search of the pleasant, we are in search of the true.

The Papers are by Mme. Ellen Letort and M. Cæsar de Vesme: and both take the view that genuine mediums may be frauds; and Mme. Letort goes so far as to say that 'the greater their mediumship, the greater the dangers to which they are exposed:' in other words, that, being sensitives, they are open to all kinds of influence, good or bad, in proportion to their sensitiveness. 'The most powerful mediums are those who are the most impressionable (in English, the word *sensitive* is employed as synonymous with *medium*) and those who are the most passive.' 'There are, in my opinion,' says Mme. Letort, 'many facts which seem to indicate that the irresponsibility of the medium may extend outside of the séances.' This, she admits, is an opinion that will be received with difficulty, but asks only that it be studied as the key to much that happens both inside and outside the séance-room.

Apart from recognised mediumship, is it not a fact constantly being forced upon us that offenders against the law, and even heinous criminals, protest that they did not know what they were doing, or that they heard voices commanding this and that to be done, or that they were impelled by an impulse they could not resist? This is too common, too persistent, to be mere pretence, and no well-informed Spiritualist is in any doubt as to the true significance of it. Besides, the records of mediumship are haunted with this disturbing ghost of evil. We freely admit it: we have never tried to hide it. It is a part of the subject, and has got to be faced.

Mme. Letort specially refers to the cases of Chambers, Eldred and Craddock, admits their cheating, but at once adds, 'Yet all these mediums have given incontestable proofs of mediumistic powers.' Then comes her grim question: 'Why do all mediums for physical phenomena cheat, or at least all those who make a profession of their mediumship, all who come in contact with the general public?' The usual reply, that in order to make money they give too many séances, and then, not being always able to obtain genuine phenomena, they produce false ones, is treated with scorn. Instead of that explanation, another is given which, in some respects, is more difficult to believe. Mme. Letort puts it forth, apparently, at Mr. Eldred's instigation. At all events she cites Mr. Eldred as saying to her that for six or eight weeks he had been in a hypnotic state, in which he seemed to have lost his own personality, and that while in that state he had done many things which he himself could not explain. 'It had needed this terrible blow to arouse him.'

As Mme. Letort truly says, this is an explanation which can be accepted only 'with great reserve,' but we cannot help feeling a certain amount of sympathy with her appeal, to 'all those serious investigators of psychical phenomena who have already perceived under the unmasking of mediums a problem of psychology as complex as it is painful,' to 'reflect before pronouncing a judgment.' Mediums, she insists, are simply instruments for the use of other wills, terrestrial or extra-terrestrial, and, as such, they can evidently be used for evil as well as for good, and they receive impressions and suggestions which it is sometimes impossible for them to resist. 'Is it not also probable,' she asks, 'that a very sensitive medium may, in a séance, during which he evidently passes through different states of impressionability, receive suggestions which he will act upon outside of the séances, even when he appears to be in his normal state? Do not the numerous experiments in hypnotism, with post-hypnotic suggestions, made by savants, authorise such a supposition?' Be this as it may, everyone must agree with Mme. Letort's concluding sentence:—

> Means should be found which would enable them to devote themselves entirely to the exercise of their faculties without having to depend, for the necessities of existence, on public mediumship. If the ancients reserved their mediums for initiates only, it is no doubt because they also had been enlightened by sad experience.

M. Cæsar de Vesme's Paper dismisses the 'hypothesis' that the medium is actually controlled by spirit entities, 'a hypothesis which,' he says, 'we must consider as a *petitio principii* in the present state of the question,' but he lays the greatest possible stress upon the analogy which exists between the state of trance and the state of hypnosis, and 'is disposed to admit' that the medium in trance is 'just as irresponsible and as suggestionable as hypnotised subjects are admitted without question to be.' He is therefore unable to reject the hypothesis on *a priori* grounds, as to the irresponsibility of mediums, even outside of the séances, and when they are apparently in the normal state, so as to extenuate premeditated and prepared frauds. This leads to the miserable conclusion 'that the exercise of mediumship may engender serious dangers to the morality of certain persons who give themselves up to it under bad conditions, precisely as the abuse of hypnotic practices and certain vices, especially alcoholism, might do.'

But, says M. de Vesme, this does not mean that mediumship, like hypnotism, cannot also give valuable results. 'What thing is there, moral or physical, which

cannot be used or abused, and which has not its good and its bad sides? Is not education a good or bad thing, according to the uses which one chooses to make of it? Should we forbid the study of chemistry, in order to prevent the making of bombs, of toxicology to prevent poisons from being made, and so forth? We should come to look upon matters like the cautious nuns at a Munich school, who did not teach their pupils to write, lest they should be able to send amorous letters to their admirers.'

We think we may leave the matter there.

'CUI BONO?'

We have some sympathy with one class among those who ask this question in connection with Spiritualism, those, namely, who are prompted by a sincere desire for the advancement of their fellows, and who are, consequently, impatient of everything which does not seem to further that advance. We sympathise, but we do not wish to imitate their impatience. It seems to us that they take too limited a survey of the universe, and they formulate too rigid a conception of what ought to be the methods of advance for the race. Perhaps they are not sufficiently aware of their own ignorance to admit possibilities which nevertheless lie in the scheme of things; moreover, they want to reap at once the results which can only be harvested in centuries, perhaps even in æons.

With another class of persons who ask this question, we have no sympathy whatever. These mean by it something of this sort: How do the facts of Spiritualism affect the Stock Exchange? Will they make us richer? Will they enable us to get by some sort of backstairs out of the uncomfortable situation into which our own follies or sins have landed us? Is Spiritualism, in short, a profitable concern? Can we make money by it? We prefer to give inquirers of this sort a very wide berth indeed. To introduce men of this description to the subject would be to incur a responsibility we do not covet. The consequences both to the individual and to the cause might be very pernicious.

There is, however, a sense in which this question may be asked with great advantage to the questioner, a sense in which it is almost imperative that the question should be put from time to time.

In a lecture, delivered last year by P. Rámanáthan (Solicitor-General of Ceylon), called 'The Spirit of the East and the Spirit of the West,' the suggestion is made that the West has yet to learn the real *raison d'être* of work, and this although, undoubtedly, work is one of the most prominent characteristics of Western races. We are a race of workers—hard workers—and yet it is conceivable that the essential value of work may scarcely be appreciated by the majority of workers. Similarly it is conceivable that the true answer to the question '*cui bono*' in relation to Spiritualism may be missed by the majority of those who call themselves Spiritualists. It is well, therefore, that we should sometimes face the question deliberately and seriously, and discover what answer we should make to it.

If a man asks himself, 'Why do I investigate Spiritualism?' he may promptly reply: 'My motive is one of legitimate curiosity; I have a right, if I can, to learn the truth on this subject as on other matters.' But this reply only pushes the inquiry further back, and he should next ask himself, 'Why do I wish to learn the truth?' Knowledge accumulated merely for its own sake seems as if it should be harmless, but it is not always so; it is liable to become stale, like the manna which the Israelites laid by instead of using it at once. Knowledge that is not absorbed in such a way as to nourish life and stimulate activity may become worse than useless. What is the use of becoming convinced of the truths with which Spiritualism is identified, if the knowledge acquired is not applied to life? Suppose, for instance, that a man discovers that death is not a barrier as he formerly imagined; that those he has loved watch him from behind the veil; that they grieve when he falters in his course and rejoice when he goes forward; *cui bono*, if this discovery does not influence him to live so that he may not cause them grief? Or again, if he learns that thoughts are forces, and that the soul is here and now making its future conditions by the quality of its present thoughts and habits, what shall it profit him to know this, unless the knowledge becomes a constant incentive to self-control, unless he strives to turn the current of his thoughts out of the rut of selfish sensual pleasures? Rather will it be worse for him, for such knowledge will be registered against him in a day of future reckoning.

There are many who think that knowledge of Spiritualism has fulfilled its object if it has brought consolation to the bereaved. We do not deny that this is one of its beneficent results; but to be satisfied with this, and to use experience only for this, is to fail greatly in apprehending the purpose for which this knowledge is given. The knowledge gained by Spiritualists is meant to alter their standard of values. Any one, for instance, who has had experience of materialisation, and who still continues to think and act as if the body were the most important element in man's constitution, has missed the main significance of this experience. The phenomena of a materialisation séance constitute a striking object lesson, proving indeed that, in relation to our *physical bodies*, 'We are such stuff as dreams are made of.' How often is this object lesson appreciated? How many come away from the séance-room realising the profound truth that 'the things that are seen are temporal,' that only those things that are not visible and tangible are of enduring worth?

Many who accept the fact of survival as probable or certain, are yet disposed to ask *cui bono?* They will even maintain that to them it seems preferable that death should put an end to individual life. Mere existence may not always seem advantageous. The value of existence depends on the sort of answer that a man can give to another question—a question no one can answer for another—namely, 'What is the significance of life to *thee?*'

'Give me the glory of going on,' said the poet; but to go on is not glorious *per se*, unless going on means going from strength to strength, being changed into the image of the Creative Perfection—'from glory to glory'—from the glory of a life of faithful endeavour and lofty aspiration, to a life of yet higher endeavour and more satisfying attainment, a life in which an ever deeper and richer experience proves to the soul that eternal life is synonymous with Eternal Love.

SUMMER OUTINGS.—A charming time was spent from Saturday till Tuesday last by some of the Members, Associates, and friends of the London Spiritualist Alliance on Mr. Thurstan's houseboat, 'Riverfield,' moored on the river just below Windsor, and very kindly lent by him for the occasion. The weather was everything that could be desired, and the arrangements were ably carried out by Mrs. Walter. In the evenings, after enjoyable rambles in the surrounding country, spirit circles were held which were well attended.

A garden party will be held at the residence of Miss Clapp, Cargreen House, Cargreen-road, two minutes' walk from Norwood Junction Station, on Thursday, July 5th, from 3 to 9 p.m. Tea will be provided at 5 o'clock prompt. To facilitate arrangements will Members, Associates, and friends who desire to attend, kindly communicate with Mrs. Walter, Atlantic House, 65, Capel-road, Forest Gate, E.

NORTHERN SPIRITUALISTS VISIT LONDON.

On Saturday, June 30th, the day on which this issue of 'LIGHT' is published, it is expected that about one hundred representatives of the Spiritualist societies in the North of England will assemble at the Holborn Town Hall, Gray's Inn-road, at 2.30 p.m., to attend the fourth annual general meeting of the Spiritualists' National Union, Limited. This meeting will be for the transaction of the business of the Union, but it will be open to visitors and friends. A public 'mass meeting' will be held at 8 p.m., when a number of addresses will be given by prominent workers. On Sunday, July 1st, a consultative conference will be held at the Holborn Town Hall at 10.30 a.m., and will be opened by Mr. George P. Young, of Glasgow, who will deal with the question of 'The Attitude of Science toward Psychic Phenomena.' At 2.30 p.m. Mr. Hanson G. Hey, of Halifax, will speak upon 'Our Attitude toward Social Questions.' At 7 p.m. many of the visiting speakers will deliver addresses at the meeting-places of the various societies in the London Union of Spiritualists.

At the annual general meeting several important matters will come up for consideration, one of them being a suggested scheme for issuing certificates, or diplomas, to speakers, clairvoyants and psychometrists. There will also be a 'motion,' which, in view of recent events, is both timely and necessary, viz.:—

'That we Spiritualists, in conference assembled, place on record our conviction that the dark séance and the lack of proper test conditions open the door to fraud, and we recommend investigators to insist on light; and search.'

We trust that our friends from the North will receive a hearty welcome, and that their meetings will be very successful.

A NEW AMERICAN INSTITUTE.

It has for some time been rumoured that it was in contemplation to establish a purely American society to take the place of the American branch of the English Society for Psychical Research, and now it appears that this American branch has been dissolved, and the new society constituted and formally incorporated under the laws of the State of New York, under the name of the 'American Institute for Scientific Research.' It is stated to be formed 'for promoting original research in the fields of psychology, normal and abnormal, and for promoting philanthropic treatment of mental diseases.' Professor Hyslop says that the work of the Institute 'covers the whole field of abnormal psychology, which comprehends everything between functional insanity and the allegations in favour of the supernormal.' As it includes psycho-pathology as well as psychical research, it is more practical than the old society in regard to the application of its knowledge.

With regard to the English Society for Psychical Research, the 'Banner of Light' says:—

'The aims and methods of the society were not the aims and methods which we as Spiritualists could fully endorse. There are two kinds of scepticism; one starts with the determination to end as a sceptic, the other looks for the good it can find. We have felt that among too many of the managing members of the society the spirit of the first class named above prevailed. We recognise the absolute necessity for the greatest care in scientific investigation, and in solving a problem of such vast importance to mankind; but we do not agree with that spirit of investigation which nothing can satisfy, and which, in order to escape obvious but unwelcome conclusions, takes refuge in hypotheses so improbable as to challenge possibility. This spirit has been felt to be too prevalent in the Society for Psychical Research.'

The 'Banner' expresses its gratification that the results of investigation are to be applied to the betterment of the race, and says that this application is also 'a recognition of the spiritualistic claim that much so-called insanity is removable and curable by our methods, used in the light of our knowledge.' Nothing gives such a conviction of the reality of a process or method as the practical employment of it, and we think that the fault of the Psychical Researchers of Hanover-square is that they sit too tight in their armchairs and do not attempt to apply the theoretical results they discuss so abstractly.

The new Institute proper will consist merely of a board of trustees, who will act as custodians and disbursers of the endowment funds, but will not directly supervise investigations of any kind. An American Society for Psychical Research, which will be a section of the Institute, will be organised as an independent body, with a separate council which will have power to direct its affairs.

The board of trustees for the Institute has not been completed, and will not be until an endowment is secured. Its present members are Dr. James J. Putnam, Harvard University; Dr. Minot J. Savage, New York; Dr. R. Heber Newton, Easthampton, New York; Mr. C. Griswold Bourne, New York; Mr. Charles N. Jones, New York; Mr. William S. Crandall, New York; Mr. Miles Menander Dawson, New York; Mr. Charles L. Bogle, New York; and Dr. James H. Hyslop, New York. The last five-named persons are the incorporators, and will resign from the board as soon as it has been properly completed.

The council of the new American Society for Psychical Research is also in process of formation. Some time will be required to complete it. At present it comprises the names of Professor W. Romaine Newbold, of the University of Pennsylvania; Professor H. Norman Gardiner, of Smith College, Northampton, Mass.; Professor W. R. Benedict, of the University of Cincinnati; Dr. Weston D. Bayley, of Philadelphia, and Dr. James H. Hyslop, New York, the last-named of whom has been appointed secretary and treasurer, to whom all inquiries regarding the Institute and the Research Society should be addressed at 519, W. 149th Street, New York, U.S.A.

THE PATH OF LIGHT.

A great statesman of our times has said that we live in a small bright oasis of knowledge, surrounded on all sides by a vast unexplored region of impenetrable mystery, and that from age to age, the strenuous labour of successive generations wins a small strip from the desert, and pushes forward the boundary of knowledge.

These words seem particularly *à propos* of that psychic development which is so largely represented by, if not mainly identified with, Spiritualism. But while science with faltering strides lingers over the dark confines of human knowledge from *without*, for ever retracing her steps in the maze of conflicting opinions, Spiritualism provides a torchlight from *within*, by which each for himself may penetrate the gloom and find the hidden path of the beyond.

It has been reserved for Spiritualism to disclose the capacities of the spirit, to demonstrate metaphysical laws and correspondences which supersede the speculative intellect, and vindicate the communion of the living with the misnamed dead. Hence it is not in the realm of reason that the triumphs of Spiritualism are recorded, for on the psychic plane thought is subordinated to perception, and reason is outstripped by the direct experience of the soul. Like every other science, Spiritualism—the science of the spirit—has an efficient method by which its laws may be understood, and its principles applied. Before we take our first step, however, into the Arcana, we must remember that, as Cardinal Newman said, 'It is the disposition to find what is divine that enables us to perceive it when it comes within our range of experience.' What we expect we attract! Not until we thrust aside the harsh criticisms of doubt, or the dark forebodings of suspicion, not until we can shake off the clogging influence of the material world, and set up within our organism vibrations sufficiently delicate to respond to the thought currents of the spiritual consciousness, shall we be able to explore the hidden economy of our being, or come into conscious communion with that 'cloud of witnesses' dwelling upon the threshold of the spiritual plane.

It is the gross veil of our external personality that shuts us out from the spirit world.

Our first task is, therefore, to surrender our external consciousness, so that, identifying ourselves with the subjective or noumenal world, we may acquire superphysical perception and learn to function on the higher planes of life.

Even in the physical order long training is required to bring our limbs and muscles to their full strength and development; how much more so with faculties which are the very highest we possess, and which are as much above our mental powers as these are above the physical! Nevertheless the 'journey of a thousand miles begins with one step,' and though we stop on the way there is no going back, for we cannot unlive experience. We must needs fight our way through the fires of animal passion, we must needs turn aside from the bribes of personal ambition, and the dead fruit of material possessions. We must needs climb, perchance with weary eyes and bleeding hearts, the rugged mountains that lead on to the dawn of transcendental truth, but as we go from peak to peak, we shall win a wider horizon, and breathe a holier atmosphere, until, transcending the finite perceptions of time and space, we reach the sunshine of immortality and realise the majesty and the destiny of our lives.

'Never the Spirit was born, the spirit shall cease to be never,
Never was time it was not, end and beginning are dreams,
Birthless and deathless and changeless remaineth the Spirit for ever,
Death hath not touched it at all though dead the house of it seems.'

BASIL CUDDON.

DECEASE OF GEORGE WYLD, M.D. (EDINBURGH).

Our highly esteemed friend and co-worker Dr. George Wyld passed away peacefully on Sunday last, at his residence, Somerville, Tunbridge Wells, in his eighty-sixth year, after an illness of several months. Deceased was descended from wealthy merchant families in Scotland and London; he was cousin to Professor Blackie, who also married his sister; his eldest brother Robert was a scientific man of repute, who wrote on the philosophy of the senses and the world inmaterial. Dr. Wyld was brought up for business, but became greatly interested in theological problems. Finding, however, that his 'heretical views' made it impossible for him to take orders in the Church of England, he turned his attention to medicine as a profession. Here also he lapsed into 'heresy,' for a personal experience with a homœopathist converted him to that system of medicine, and in 1876 he became Acting President of the British Homœopathic Society. He was for many years a director of the District Railway, and in connection with the Gas Light and Coke Company originated the system of lending gas stoves to consumers on hire.

Dr. Wyld became a mesmerist over sixty-five years ago, through the teachings of John Dove, whose experiments interested such men as Robert Chambers, Sir James Simpson, Sir William Hamilton, and Professor Gregory. In 1854 he witnessed some experiments with the medium D. D. Home, and received tests which convinced him of the genuineness of the phenomena. In 1884 he received a test which he had long desired, namely, the passing of an iron ring, and afterwards a copper one, on to Mr. Husk's wrist, the rings being too small to admit the medium's hand in the ordinary way. When Slade was prosecuted by Professor Ray Lankester, Dr. Wyld voluntarily came forward as bail and as a witness for Slade. The judge admitted that Dr. Wyld's evidence could not be refuted, and the opposing solicitor, Mr. (now Sir) George Lewis, declined to cross-examine him.

Dr. Wyld met Mme. Blavatsky and Colonel Olcott in 1879, and two years later became President of the British branch of the Theosophical Society, which position he resigned in 1882 on account of a denial by Mme. Blavatsky of the existence of a God, personal or impersonal. After this, Dr. Wyld came forward with a system of belief which he called 'Christo-Theosophy,' an account of which may be read in his book published under that title. He had been for many years a member, and a vice-president, of the London Spiritualist Alliance, and on the formation of the Society for Psychical Research he was a member of the first Council, along with Professor Barrett, Mr. Myers, Mr. C. C. Massey, Rev. Stainton Moses, Mr. Dawson Rogers, and others, but the 'superiority over the less ornamental, though much more profoundly informed members' assumed, as Dr. Wyld himself puts it, by Sidgwick, Gurney, and other Cambridge men, soon caused the essentially Spiritualist members to withdraw from the Council.

Dr. Wyld's chief publications were: 'A Life of Christ, or continuous narrative from the Four Gospels,' and 'Christo-Theosophy'; he also wrote two novels, various poems, and frequently contributed to 'LIGHT' and other progressive periodicals. He was a constant worker for smoke abatement and other reforms. Many of his views on such subjects as matter and electricity, put forth years ago, have since been confirmed by the researches of Crookes, Lodge, Ramsay, Curie, and other pioneers of science.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.

Mr. Edward Maitland and Dr. Anna Kingsford.

SIR,—I do know 'The Gospel of the Holy Twelve,' referred to by 'Aleph Gimel,' in his letter in 'LIGHT,' of June 9th. I also know the writer and Editor of that Gospel, who says, in the preface, that 'while in the flesh,' he wishes his name to be withheld. The only available information concerning the origin of this Gospel is that given by the writer thereof, and he says that it was received by him 'in numerous fragments at different times,' 'in dreams and visions of the night,' from Emanuel Swedenborg, Anna Kingsford, Edward Maitland and Placidus, to whom it was communicated 'by the Divine Spirit,' and who translated it from the original Aramaic. That the writer of 'The Gospel of the Holy Twelve' received such Gospel from spiritual sources, and that he believes that he received it directly from those above mentioned, I have no doubt; but whether such Gospel is a translation of 'an early Essenian writing' 'preserved in one of the Monasteries of the Buddhist Monks in Thibet,' or whether it was translated by, and received from, the said four persons, I cannot say, for I have not better or other means of judging than has every reader of 'LIGHT.' A comparison of the teaching of 'The Gospel of the Holy Twelve' with that of 'The Perfect Way,' will show that there is much in common, and I have ever regarded 'The Gospel of the Holy Twelve' as a most beautiful book and as a valuable statement of Divine Truth.

The statement in the preface to 'The Gospel of the Holy Twelve,' that Anna Kingsford 'died a member of the Latin Church,' is misleading, for she was not at her death a member of that Church *in the orthodox sense*. Anna Kingsford was received into the Roman Catholic Church by Cardinal Manning, 'many years before her death,' and we may assume (with the writer of 'The Gospel of the Holy Twelve') that the Cardinal 'well understood her religious doubts and convictions, and saw nothing in them to prevent her reception into the Catholic Church.' But that was in 1872, when she was confirmed, and the 'convictions' referred to were her convictions of 1872. She had joined the Roman Catholic Church in 1870, when she knew nothing of the mystical presentment of Christianity, and it was not until after 1872 that she received her Divine Illuminations. They did not begin until 1876. In 1873, while she was a Roman Catholic by adoption and profession, she said that she was 'by conviction rather a Pantheist than anything else,' and in 1874, when she first met Edward Maitland, she was practically detached from the Roman Catholic Church. True, at the date of her death, Anna Kingsford had 'recanted nothing of her convictions,' but her convictions at that time included her convictions as recorded in 'The Perfect Way.' Anna Kingsford died in the faith of 'The Perfect Way'! The fact is, Anna Kingsford's Illuminations are not inconsistent with, but are explanatory of, the dogmas of the Catholic Church, and both Anna Kingsford and Edward Maitland believed such dogmas *in the light of and as spiritually interpreted by these Illuminations*. Anna Kingsford always maintained that her writings were in the interest of the Catholic Church, and that the doctrine of 'The Perfect Way' was the real doctrine of the Catholic Church. This was the position of Anna Kingsford at the time of her death; and this is, I believe, the position of the writer of 'The Gospel of the Holy Twelve,' who is himself a member of the Roman Catholic Church. It is in this sense, and only in this sense, that Anna Kingsford remained a member of the Roman Catholic Church. She was little more than nominally a member in the orthodox sense, and she was never 'subservient to the authority of the Latin Church.' She always retained her absolute and complete independence of thought and action, and refused direction. (See 'LIGHT' for 1888, p. 117, and for 1891, p. 287.)

I have in my possession the draft of a letter written in 1888 (after the death of Anna Kingsford), by Edward Maitland to 'The Weekly Register,' which confirms what I have written. The following is an extract :—

'I admit that Mrs. Kingsford was accustomed to "justify her orthodoxy." But how? Why, by insisting that her esoteric views were the real doctrine of the Church, although unauthorised by its representative officials. I admit that she occasionally—though very rarely and not at all recently—went to Mass. But, as I used to accompany her, what does that prove more than that we both liked the music? I challenge your informant to name her alleged director at any period during the term to which this discussion refers. To have put any human being in that relation to herself would have been a direct and fatal violation of one of the fundamental conditions of her spiritual initiation and work, which was that she should "Call no man king or master upon earth."'

Edward Maitland has given to us in 'The Life of Anna Kingsford' all the material particulars concerning the burial of Anna Kingsford, and a perusal of this work (which, I may say, is the source from which the writer of the preface to 'The Gospel of the Holy Twelve' drew his information) will show that the statement that Anna Kingsford was buried with Protestant rites 'by interference of her relatives' needs correction. Anna Kingsford desired and intended to be cremated, but shortly before her death, of her own accord, she gave up this idea, not in deference to the Pope, but to spare her husband (who was a clergyman) the difficulty and possible annoyance which her persistence might cause him; and *by her own desire* she was buried in Atcham Churchyard, although she had been worried by a Catholic nurse to be buried with Catholic rites in the Catholic cemetery.—Yours, &c.,

SAMUEL HOPGOOD HART.

Edenhurst, Birdhurst-road, South Croydon.

The 'Mysterious Powder.'

SIR,—On Sunday, June 9th, at Whitby, two friends and I again, in daylight, experimented with the 'Mysterious Powder,' and after various merely personal visions one of my friends heard these words, 'Go to the *south transept*'; I at the same moment getting the instruction 'At the Abbey, to-morrow, as near midday as possible.' On Monday we went to the Abbey, which is about a mile and a half from my lodgings, none of us knowing the way or how to get into the building, but we found on arrival that there was no entrance possible north, east, or west, but on the south side steps were provided for visitors to clamber over the ruined walls.

We entered the Abbey, and just at midday went again into the ruined south transept and stood facing the east. One of my friends at once saw a long procession of brown-clad and cowled monks, and smelt incense very distinctly. Following these monks I saw several white-robed priests, followed by the bishop in full canonicals and wearing his mitre. He was conducted to a sort of throne, placed for the time being with its back to the altar. When he was seated several nuns in white habits appeared from the south transept, one of whom was taken before the bishop and knelt at his feet, when he laid his hands upon her head and I heard the words, 'The consecration of the prioress at the midday Mass.'

During the ceremony there knelt in prayer an old lady, dressed in dull red-brown, and wearing a very peculiar white head-dress; her hands were crossed on her breast. I could not remember the *date*, but the word 'Agincourt' was whispered to me from the unseen. I felt as if she had nothing to do with the ceremony, but was there merely to fix the approximate date—by her head-dress.

As we left the Abbey, my other friend saw, dotted about in the grounds—where several very material cows were feeding—more monks in brown cowls and robes, who were wandering about evidently engaged in contemplation or prayer.

We none of us heard any names, but I should know that bishop again anywhere if he ever saw fit to reappear.

As this scene was the outcome of our experiment with the 'Mysterious Powder,' it may be of interest to some of your readers, and also we should very much like to know if others have seen the same vision when visiting Whitby Abbey.—Yours, &c.,

ARJUNA.

SIR,—I have experimented with Mr. Woodcock's Mysterious Powder, with the following result:—I seemed to go into a dazed condition, and the room and articles around me went dim. Then I found myself in a large city, in a great crowd of people, and the thought came to me 'This is London.' Then the vision changed, and I saw the spirit forms of a little boy and girl, urchins of the street; firstly, in rags and tatters, then in beautiful spirit robes, showing that, though poor on the earth, they were rich in the spirit world; that was the impression I received. Then I saw my brother's wife, who had passed away some time ago, and heard her name, 'Lizzie,' breathed quite audibly. I got the picture of a coffin and of a death to occur in the future, particulars of which I shall send you later if it happens as I saw it in vision.

My mother also tried the powder, but did not get any results. It only appears to act on those who have some psychic development. I did not feel any injurious effects from it, but a nice soothing feeling that seems very much like the trance state.

You may publish this with my name and address if you care to do so, as I am well-known as a psychic in Nottingham.—Yours, &c.,

ANNIE SANSOME.

195, Wollaton-street, Nottingham.

Mr. Wake Cook and Food Reform.

SIR,—It is astonishing to me that the author of 'Nature's Finer Forces,' in his criticism of 'Humane Food Reform,' which appeared in 'LIGHT' of the 23rd inst., should leave out of account the possible subtler influences which a diet of flesh food might have on the astral or etheric body, when it is remembered that flesh diet is corpse diet, and that even the wild animals (such as are not carrion feeders) prefer to eat the bodies of their slain while still warm. Has he not thought that there may be a certain connection between the fierceness of nature of lions and tigers and the food which they consume? Has he not seen the effect of feeding on dead-cold flesh, in the sinister appearance and bald-headedness of vultures; the crafty look of the wolf; the skulking ways of predatory feeders? Rather might one have expected to find Mr. Wake Cook insisting upon the importance of pure or sun-cooked food, on account of its effect on the human character or upon the etheric double, built up from the body's essences.

One is surprised to find him an apologist of the butcher, whose painful task it is to be the killer of animals bred for purposes of slaughter. One would rather have looked for, from him, an anticipation of a picture of the earth largely turned into orchards, gardens, and grain fields. Can he not forsee that such fewer animals as it would be found necessary to kill for a population of vegetarians, might be given an almost painless death? What if there were fewer animals to adorn the landscape, if the fewer were known to be in a happier condition than at present? What if some had to be killed, but not necessarily entombed in the human stomach as a consequence? Also in the advocacy of this killing for food, is not Mr. Wake Cook somewhat at variance with the teachings of his great authority so often quoted by him, viz., Andrew Jackson Davis, and not only of him but of other sages and seers from the time of Pythagoras downwards?—Yours, &c.,

ANOTHER RESPECTOR OF THE WRITINGS OF ANDREW JACKSON DAVIS.

'Are Memories Inherited?'

SIR,—It is very easy indeed to prove that the Rev. Forbes Phillips's explanation of certain singular mental phenomena by the suggestion of ancestral memory, referred to in 'LIGHT' of the 23rd inst., is not comprehensive enough to include anything approaching the quantity of such facts as are known. For, in very many instances, when one recognises a place, or a row of buildings, or a hall, from a previous vision of such things, it can be shown clearly that at the time of receiving the impression, and noting it carefully, these particular buildings or part of the town had not even been commenced, nor were even contemplated.

These facts are only explicable by the appearance of a commencing or recurring development of the clairvoyant sense; this being at first in what we may call a plastic stage, is confusing to most minds.—Yours, &c.,

ALBERT GRESSWELL, M.A., M.D.
Author of 'The Wonderland of Evolution.'

'Inspiration.'

SIR,—Can any of your readers inform me whether the Pæan of Tynnichus of Chalkis, referred to by Plato in the dialogue of Ion as 'the finest of all pæans, which is in everyone's mouth,' as mentioned by 'V.,' on p. 192, in 'LIGHT,' of April 21st last, is extant, and if so, where a translation can be found?—Yours, &c.,

A. K. VENNING.

Los Angeles, Cal., U.S.A.
May 29th, 1906.

Fear of Evil Spirits.

SIR,—During my inquiries into Spiritualism I have met a number of persons who have become possessed of the idea that they have come under the sway of evil spirits, and I have listened to harrowing details of the supposed doings of these alleged unseen fiends, but upon close inquiry I have invariably found that these people have been unbalanced, ill in mind and body, and the victims of their own preconceptions and their fears. Very often their sufferings are self-induced and imaginary. I am glad to see that Mr. and Mrs. Wallis have taken up this subject in their useful little pamphlet, 'Is Spiritualism Dangerous?' and I should like to recommend it to all believers in obsession and those who, owing to their orthodox training, talk so freely about, and know as little of, 'evil spirits.' The following passages are, I think, especially suggestive, and should be helpful to those who desire to understand this important branch of the subject of Spiritualism. Mr. and Mrs. Wallis say :—

'Victims of auto-suggestion are seldom in the condition of body or mind to understand their feelings, or to rise superior to the conditions that they have induced. If they could only see their folly, and realise how weak of will and infirm in purpose and principle they have been, they would speedily overcome their infatuation. But they think about and dilate upon their trouble, their feelings, their danger, and crave the sympathy of their friends, until "trifles light as air" assume great importance, and purely natural subjective states are regarded as evidences of the malignant purpose of an unseen enemy.

'Fear hath torments, and the dread of the unknown is a sign of weakness born of ignorance. When we hold aloft the lamp of knowledge we fearlessly tread the path. Spectres grim and devils dark disappear when we can see the realities of the spirit. Fear has caused many poor souls to conjure up phantoms with which they have tortured themselves, cringing in terror where they should have been bold and confident. Traditional theology with its Satan and his emissaries has been responsible for a great deal of the insanity and for many of the hysterical hallucinations under which so many sufferers have broken down ; and there is danger, unless they guard themselves against the error, that unthinking and irrational people who dabble with Spiritualism will transfer their fear of the Devil to fear of obsessing spirits.'

The spirits are, after all, only *people*, and like the rest of us have their good, and their *less good*, personal characteristics, and they should be dealt with in a perfectly natural, human, level-headed manner, without fear or favour, and then we should hear less about the dangers and more about the benefits of spirit communion : benefits to the spirits as well as to ourselves.—Yours, &c.,

A STUDENT OF SPIRITUALISM.

Psycho-Therapeutic Society.

SIR,—We desire to acknowledge with the utmost gratitude the kind and generous response that has been made to the appeal recently issued by the committee of the Psycho-Therapeutic Society (and kindly published by you in 'LIGHT') for financial assistance in connection with the acquisition of further accommodation in which to carry on our ever-increasing philanthropic work.

The fact that only £100 was asked for, and that over that sum has already been subscribed, shows conclusively that the society, by its disinterested, earnest, and successful educational and charitable labours, has won the genuine sympathy and appreciation of many friends, and that those responsible for the movement have the hearty support of those friends in their efforts to extend the scope of the society's operations and to ensure that its work is carried on under the best possible conditions and surroundings.

With the additional rooms which the committee have now been enabled to take over, the work of the society is undoubtedly being more efficiently and scientifically performed, and already still better results are accruing from that work ; but—and we are pleased to be able to make the statement—with the additional accommodation, and the increasing publicity which the society is gaining, the patients attending are rapidly becoming more numerous, and it is already apparent that even the present enhanced accommodation is not likely to be adequate for any great length of time.

This, however, is eminently satisfactory, for it indicates that the society is doing much to feed and encourage a more widespread reaction from the old, crude, and materialistic systems of drug medication, in favour of the more sane and enlightened methods of healing embodied in the term psycho-therapeutics.

And whilst heartily thanking all those who have contributed to our 'Special Fund' and thereby enabled us to meet the pressing needs of the moment, we sincerely trust the membership of the society will so continue to grow that we may not only be able to cover the increasing annual expenditure, but also eventually be in a position to achieve the ultimate aim and object of the movement—namely, the establishment and maintenance of a psycho-therapeutic hospital and institute worthy of the important branch of science which we are now striving to foster and popularise.

The fifth annual meeting of the society will be held at 3, Bayley-street, Bedford-square, W.C., on Friday, the 29th inst., at 8 p.m., when we trust there will be a large attendance.

A report and balance-sheet will then be presented and a new committee appointed, and an outline of the arrangements for the coming year will be laid before the members.—Yours, &c.,

GEORGE SPRIGGS.

June 22nd.

'My House shall be called a House of Prayer.'

SIR,—Some of the remarks in the interesting letter of your correspondent, Rev. H. E. Sampson, which appeared in 'LIGHT' of June 23rd, seem to indicate that he has not had much experience amongst Spiritualist fraternities and societies, or he would not convict 'Spiritualists as a whole' of 'having failed to recognise the intensely sacred and truly spiritual nature of their gifts, and of the movement generally.' I am not aware that 'Spiritualists as a whole' possess any gifts that are not common to mankind at large (I think your correspondent meant mediums), and after some years of work in the movement of Spiritualism, I cannot agree that 'Spiritualists as a whole' are not fully alive to the sacredness and spiritual nature of the movement. A few months' work as an officer of a Spiritualist society would show to your correspondent that in order to draw the attention of inquirers to the subject it is necessary to meet them on their own ground, and, in doing this, the whole-hearted Spiritualist has, for the time being, to 'pocket' his personal feelings regarding the sacredness of the facts and teachings of Spiritualism, in the hope that the inquirer, once convinced, will see for himself the true sacredness and beauty of the matters involved. It has been the welcome experience of the writer of this letter to have met many inquirers who have fully grasped the true sacredness of Spiritualism, and some of these have been unselfish enough to work in societies to help other inquirers, not 'standing aloof' because some methods appear distasteful to themselves now that they are convinced Spiritualists.

Spiritualist meetings and societies are largely made up of inquirers, and therefore it is not surprising that a devout Spiritualist may, despite the efforts of those responsible for the conduct of meetings, &c., sometimes have his sense of the sacredness of the subject disturbed. But if, instead of standing aloof from societies, &c., more devout Spiritualists would be unselfish enough to come forward and 'testify to that which they know,' and do some useful work in helping the investigations of those who do not yet know, mere phenomena hunters and money-grubbers would soon be relegated to their proper place, which would be *outside* the ranks of the workers for Spiritualism ; and even the curiosity hunters who come to Spiritualists' meetings would be more impressed than they are at present, for, with more help, financial and otherwise, Spiritualists would be able to promulgate the great truths of Spiritualism in a more fitting manner as regards the places, appointments, &c., of their meetings.

I doubt as to whether a 'Modern School of the Prophets' as foreshadowed in your correspondent's letter, would be advisable, even if it were practicable. 'Oracles' are disappointing in this work-a-day world, even for spiritual matters, and were they to respond, as your correspondent says, 'with the authoritative voice of angel and spirit messengers of peace,' it would but mean, in too many instances, the setting up of a few more 'sects,' and we poor mortals know there are enough, and to spare, of sects in this little world of ours already!

Spiritualism appeals to the world, and its teachings, in all their sweet sacredness, are, to my mind, so 'divinely human' and so 'humanly divine,' that to be fully appreciated they need, surely, to enter into the everyday life of mankind ; and, therefore, I cannot think that the asceticism portrayed by your correspondent, at the conclusion of his letter, as being needful to Spiritualism, will commend itself to 'Spiritualists as a whole.'—Yours, &c.,

LEIGH HUNT.

June 25th, 1906.

Spiritualist Fund of Benevolence.

SIR,—Kindly permit me to thank those who have generously helped the National Fund of Benevolence during the month of May : also to press the urgent need of money to

keep up the payments to those who are in want of pecuniary help. I trust a good response to this appeal will follow and that next month's receipts may be considerably larger.—Yours, &c., JESSIE GREENWOOD,
Ash Leigh, Hebden Bridge. Hon. Sec., F.O.B.

Amounts received during May: Miss Simpson, £1; Yorkshire Union, per Mr. Jackson, £1 10s.; Mrs. K. T. Robinson (from sale of flowers), 2s.—Total, £2 12s.

SOCIETY WORK.

Notices of future events which *do not exceed* twenty-five words *may be added to reports if accompanied by six penny stamps*, but all such notices which exceed twenty-five words must be inserted in our advertising columns.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last Mrs. Webb gave an address, followed by clairvoyant descriptions. Sunday next, at 11 a.m., discussion; at 7 p.m., Mr. A. Savage. Thursday, at 8 p.m., investigators' circle.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Miss A. V. Earle's address was much enjoyed, and a good after-meeting was held. Speakers on Sunday next, at 7 p.m., Mr. Hanson G. Hey, of Halifax, and Mr. A. E. Button, of Doncaster.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. A. V. Peters gave seventeen clairvoyant descriptions, mostly recognised, to an interested audience. Mr. George Spriggs presided. Sunday next, at 6.30 for 7 p.m., Mr. J. W. Boulding, address.—A. J. W.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On June 20th, Mrs. A. Boddington gave psychometrical delineations in aid of the Benevolent Fund. On Sunday last Mr. G. T. Gwinn gave an excellent address and replied to questions. Sunday next, at 7 p.m., conference speakers, Mr. Young, of Glasgow, Mr. Shaw, of Sheffield, and others.—T.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mrs. Place Veary, of Leicester, was cordially welcomed by a large audience. After a trance address on 'Spiritualism: What is it?' she gave several excellent clairvoyant descriptions. Speaker on Sunday next, at 7 p.m., Mrs. Law. Mrs. Bentley will give clairvoyant descriptions.

OXFORD CIRCUS.—22, PRINCE'S-STREET.—On Sunday evening last Mrs. Fairclough Smith gave an earnest and uplifting trance address on 'Light in the Darkness, or the Soul's Progress.' Madame Grace Wike exquisitely rendered a solo. On Sunday next, at 6.30 p.m., Mr. W. E. Long, of Camberwell, will give a trance address.—B.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday last Mr. Underwood's morning circle was very instructive. In the evening Mr. J. Osborne's rousing address on 'The Benefits of Spiritualism' was greatly appreciated. At the after-circle good clairvoyant descriptions were given. On Sunday next, at 11 a.m., circle; at 7 p.m., Mr. J. J. Parr and Mrs. Jessie Greenwood. July 8th, Mr. F. Fletcher.

CHISWICK.—110, HIGH-ROAD, W.—On Sunday last, at the morning circle, several descriptions were recognised. In the evening Miss Violet Burton's trance address upon 'Moral Responsibilities' was enjoyed. On Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. Reuben Latham, S.N.U. delegate. At these meetings, in future, the doors will be closed at 11.15 a.m. and 7.10 p.m. respectively.—A. P.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last, morning and evening, Mrs. Boddington gave excellent addresses, the evening's discourse on 'Aspiration and Inspiration' being very effective. On Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. Hopkinson. On June 30th, picnic to Saddlescombe, starting from the hall at 2.30 p.m. Visitors 2s. 6d. each, including tea.—A.C.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Mr. F. T. A. Davies spoke upon 'Faithism,' and Mrs. Morley gave clairvoyant descriptions. In the evening Mr. G. Morley gave a fine address, answers to questions, and clairvoyant descriptions. Every Wednesday, at 8.15 p.m., and Sundays, at 11.15 a.m. and 7 p.m., Faithist teachings and clairvoyant descriptions. Questions invited.—W. E.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. H. Boddington delivered a powerful and heartily applauded address proving that the Ten Commandments were habitually broken. On Thursday next, at 8.15 p.m., Mrs. Boddington, clairvoyance. On Sunday next, Mr. John Adams, president of the National Union; Mr. W. Johnson, of Hyde; Mr. Knight, of Bury; Mr. and Mrs. H. Boddington, of Clapham. Clairvoyance by Mrs. Holdsworth, of Yorkshire. Lyceum and circle suspended for Holborn Town Hall meetings.

BRIGHTON THEOSOPHICAL LODGE.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday, July 1st, at 3.30 p.m., Mrs. Effie Bathe will lecture upon 'Psychometry.' Visitors cordially invited.

322, EUSTON-ROAD, N.W.—On Sunday last, morning and evening, Mr. T. Linley gave splendid clairvoyant and psychometrical delineations. On Sunday next, at 11 a.m. and 7.30 p.m., clairvoyance and psychometry.—R. W. O.

WISBECH PUBLIC HALL.—On Sunday last Mr. D. Ward gave a good lecture on 'Mankind's Greatest Need,' followed by good clairvoyant descriptions.—H.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday last, at the morning circle, instruction in the unfolding of the spiritual gifts was given. The evening service was well attended and proved uplifting to many inquirers.

BOURNEMOUTH.—21, CHARMINSTER-ROAD.—On Sunday last Mr. M. J. Street's address on 'Man: Natural and Spiritual; His Origin and Destiny,' was much appreciated. A good after-circle was held.—A. Z.

STOKE NEWINGTON.—GOTHIC HALL, 2, BOUVERIE-ROAD.—On Sunday afternoon last Mrs. Weedemeyer held a large and successful circle. In the evening Mr. Brailey gave an address and clairvoyant descriptions.—S.

DERBY.—ALBERT HALL.—On Sunday last, morning and evening, Mr. John Lobb delivered addresses to large audiences. At the afternoon service Mrs. Twelvetree gave an address, followed by clairvoyance.

READING.—8, BLAGRAVE-STREET.—On Sunday last Mr. John Adams, president of the S. N. U., delivered a powerful address on 'Spiritualism and Religions,' describing vividly his own experience.—K. S. C.

SOUTHEND-ON-SEA.—MILTON-STREET.—Mr. Imison's address on 'Death: Its Nature and Necessity,' was followed by clairvoyant descriptions by Mrs. Imison, which were all recognised.—J. M.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. F. Clarke dealt in a masterly manner with 'The Present State and Outlook of our Society,' alluding to the need for living members and earnest workers.—W. R. S.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday morning last Mr. Samson read an interesting paper on 'Buddhism.' In the evening Mr. D. J. Davis earnestly and eloquently answered the question 'Why trouble about the future?'—N. T.

STRATFORD.—NEW WORKMEN'S HALL, ROMFORD-ROAD.—On Sunday last, after Mr. Gordon's deeply interesting address on 'Man a Trinity of Body, Soul and Spirit,' several of the audience related remarkable experiences.—W. H. S.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday last Mr. E. M. Sturgess gave a good address on 'Spiritualism, Conjurers, and the Man in the Street.' A good after-circle was held.—S. H. W.

LINCOLN.—UPPER ROOM ARCADE.—On Sunday last Mr. W. Mason, of Sheffield, gave splendid addresses on 'Be not ignorant of your Spiritual Gifts' and 'Is God a God of Love?' followed by remarkable and well-recognised clairvoyant descriptions.—H.

LITTLE ILFORD.—CORNER OF THIRD-AVENUE, CHURCH-ROAD, MANOR PARK.—On Sunday last Mr. J. Connolly's eloquent address on 'Life in the Spirit World,' a subject given from the audience, was thoroughly enjoyed. Mr. H. J. Abel presided and conducted the after-circle.—A. J.

DUNDEE.—CAMPERDOWN HALL.—On Sunday last a crowded audience evinced deep interest in the Lyceum's first open session, at which solos and recitations were creditably given by the children, under the able conductorship of Mr. Clark. Mrs. Inglis gave spiritual names to three children, and at night gave an instructive address and splendid proofs of spirit identity.—H. M. P.

PLYMOUTH.—*Oddfellows' Hall, Morley-street.*—On Sunday last Captain Greenaway gave an excellent address on 'Seek ye first the Kingdom of Heaven.' Miss Ellis sang a solo and Mrs. Martin gave good clairvoyant descriptions.—J. S. M.—*Grenville-road Mission.*—On Sunday last Mr. J. Evans gave an address on 'Salvation,' and Mr. Eales gave clairvoyant descriptions.—E.

NORTHAMPTON.—ST. MICHAEL'S-ROAD.—On Sunday last Mr. John Pagesmith addressed enthusiastic audiences. In the evening he spoke on 'Spiritual Spiritualism,' saying that the world needed spirituality in the movement rather than phenomena.—G. T. R.—*84, Dunster-street.*—On June 19th, after a public tea-meeting, the friends assembled discussed the question of the formation of a society. On Sunday last Mrs. Comerford spoke on 'Work out your own Salvation' to an appreciative audience. At the after-circle Mrs. Summerfield, Mrs. Barratt, and Mr. Rogers gave good and well-recognised clairvoyant descriptions.